

Nixon Nixes Blacks For Jamaica Ambassador

NATIONAL REPORT. JET MAGAZINE, July 24, 1969

President Nixon reportedly turned down two Negroes as U. S. Ambassador to Jamaica as a black power movement spread into the Caribbean area. Informed sources said that the White House rejected the bids of Bank of America Vice President E. Frederic Morrow and Ramon Scruggs, a telephone company official in New York City because the Nixon Administration was not prepared to send a black envoy to any country that is not considered safely in the U. S. corner. Other countries in the Caribbean area also are undergoing political thrusts as black elements attempt to gain control of the governments and thus have some supervision over business and industry, a high percentage American owned. In the Virgin Isles, CORE Dir. Roy Innis is said to be making a bid to qualify to run in the first governor elections next year. Innis, a Virgin Islander, may give up his national CORE post.



THE YOUNG MARCUS MOSIAH GARVEY

Aug. 17, 1887

Marcus Garvey's name is linked with the revolutionary, reformist and reactionary activities of black people in Africa, the United States and the West Indies. In Jamaica, links with Marcus Garvey have been expressed by the reactionary political regime. In 1956 the P.P. government had a bust of Marcus Garvey placed in the East Rice Course Park. Five years ago, in the same park the JLP government had a shrine built in recognition of Garvey as a National Hero. We were neither fooled nor were we conciliated by these tactical gestures to black people.

Over the years the Garvey flame has been kept going by different groups of people. Many old Garveyites are still alive. Some celebrate Garvey anniversaries and often keep meetings at the Shrine and elsewhere. On another level the activity of Mrs. Amy Jacques Garvey during the past forty-seven years is an historic feat of commitment. In secretarial-organizational work, publishing and lecturing she has carried on despite many setbacks and discouraging comments from her middle-class friends who never lost a chance to ask her why 'he kept worrying with black people' when she could be living as her class-associates did.

However, it is largely through the Rastafarians that thousands of youths, most of them unemployed have come to understand the militant Marcus Garvey. It is here that Garvey's name is 'prophetically' linked with revolutionary confrontations to occur in Jamaica. It is this militancy which the political regime has tried to syphon-off but at the same time their efforts are defeated by the oppressive conditions which make Garvey's visions not fantasy but reality.

The consciousness which Black Power expresses is partly the history of this activity which has gone on before.

GARVEY IN JAMAICA AND USA

Marcus Garvey was born 82 years ago in St. Ann's Bay, Jamaica. He was then migrating to Panama to build the canal for the U.S. and work in the Canal Zone or in the Central American banana plantations owned by the United Fruit Co. Garvey himself worked as a time-keeper on a United Fruit Co. estate in Costa Rica in 1911. Those black people who stayed at home worked either independently as peasants or laboured on foreign owned banana and sugar estates.

Alexander Bedward and Dr. Robert Love in Jamaica and Booker T. Washington in the U.S.A. were Garvey's closest predecessors. Based in August Town, Bedward was a preacher who turned the

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Sugar in Brain-ing Panic

It is a serious sign of weakness—organizational, policy and national intention in the panic speeches of the All-Island Canefarmers' management to Holland cane farmers last week.

It is a shame that with an organization going, with facilities for research, a circulating income of £1,000 and 300 years of industry existence that all the A.I.J.C.F.A. can say to its members is that they must be prepared to receive and use credit.

Another way of subsidy to a capitalist business. Not a word to subsidize sugar workers wages.

Yet the loans to cane farmers must come from taxes. While sugar workers remain the largest group of tax paying people.

The crisis is not only in sugar but in the minds of official rulers who still believe that the sugar industry can be raised from the dead, by foreign white capitalists and little half-a-man cane farmers. And without a single proposal in the interest of sugar workers wages and their social life being mentioned in their speeches and deeds.

Do these little black men really want a sugar industry? Are they so blind to the social needs of sugar workers?

Are they not interested in the vital task of control of the industry, in the national interest of the country? or is this too big a task for black people and must be left to foreign white capitalists?

We must remember that the present "crisis" is a foreign profits crisis. A crisis of international prices determined by foreign capitalists. And since no one, not even the two-party/parliamentary government know the true profits of the Tate and Lyle Europeans who control the industry, then sugar workers cannot be expected to be the burden bearers of the foreign profits "crisis".

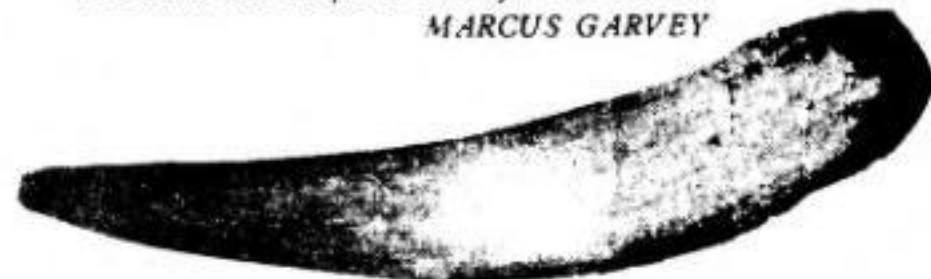
Those who want an immediate solution to the "crisis" must know that sugar workers want an immediate wage increase. Sugar workers councils will be seeing to that. And let the small canefarmer know he has no hope in the organization of the big cane farmers who use their greater land power, special privilege of the services of the A.I.J.C.F.A., special privilege with the S.M.A. and WISCo. and bigger credit to strengthen their partnership with WISCo.

The big canefarmers belong in the S.M.A. and the small canefarmers in sugar workers councils. This is naturally so, for of the 4395

John Swomley, Professor of Christian Ethics at the Saint Paul School of Theology in Kansas City, U.S., explained in a lecture that the military even controlled comic strips, which, as a propaganda medium, served rather as a means for brainwashing, for indoctrinating the U.S. people with warmongering ideas. The professor cited one of the comic-strip characters — STEVE CANYON

ABENG

"We Want Our People to Think for Themselves."
MARCUS GARVEY



Vol. 1 No. 29 August 16, 1969

How Essential is the Water Commission

by Brother Maxima Edwards, Founder of The Black Power Revolutionary Union of The Water Commission.

Progress is the fundamental goal for all countries. To achieve this progress everything depends on the efficiency of its essential services, which rests in the clean and capable hands of its workers.

These workers should enjoy a first class working condition. Their impetus and interest should never be allowed to drop and become meaningless. The Water Commission where I work, administer the most antiquated and out-dated working conditions to its workers as an Essential Service. Unquestionable the most important of all the Essential Services of this country, because Water is Life. 75% of its workers are Casuals, black slaves, work in mud and water without water boots.

Working three weeks on and off. Regrading of workers is out of the question, these workers are working with the Commission over the past 5 to 18 years.

Temptation in the Army

You can't give puss butter to watch and he is hungry.

The rate of pay in the army is as follows:—

Brigadier — £9. per day.
Colonel — £8. 5/- per day
Lieutenant Colonel — £7. 15/-
Major — £5. 15/- per day.
Captain — £4. " "
Lieutenant — £3. 5/- " "
Sergeant — £2. 2. 6. "

Private soldiers get £7. 5/- per week (less than what a lieutenant colonel gets per day). When married in the army a private gets £10. 10/- monthly for rent allowance while officers get £60 per month. Also 75% of the light bill for an officer is paid for with public funds.

In these conditions to ask a private soldier to guard £10. 000. 000 is begging for trouble. The only surprise is that more was not taken.

things to 'member

BEDWARDISM

"For nights and days at August Town there was a wild indulgence in African mialism veneered with Christian practices... Since when has West Africa superseded Palestine?... We must choose now between tolerating West African survivals on a gigantic scale and preserving the name of Jamaica as a country civilised." (Gleaner Edit. Mon. May 2, 1921).

Professor Swomley also claimed that the military-industrial complex used Paramount Pictures—which the Pentagon owns—to expound the views of the military.

A call for Community Action

By the Secretariat
Greenwich Town
Citizen's Council

Suffering and oppressed Brothers and Sisters of Greenwich Town and adjacent areas!

Seven years ago we arose to claim our right to jobs and civilised living standards from a multi-million-dollar industrial expansion then moving into full gear right here in our home town 'New Port West'.

We saw the need to establish community organisation in order to appear as a strong united force if we were to have power to win civilised living standards due to every community.

The two miles of waterfront provided fishing beaches from which hundreds of families survived for decades, homes for hundreds of families who were at refuge from ruthless landlords and general economic oppression: bathing beaches and recreational centres shared by a wide radius of citizenry. The industrial expansion was sweeping this away without returning genuine and lasting benefits to the community.

It was the intervention of the 'two-party-politics' which was the main obstruction to the continuity of our efforts. Opposed to genuine liberation and social change, their politicians sought to destroy the independent social force we created. They appeared when we appeared as a rising community power. They disappeared when they divided and defused our power. This is also a significant part of our history.

A GENERAL REVOLUTIONARY STRATEGY MUST BE FOLLOWED:

Today the scale of revolutionary struggles demand huge and more complex commitment of forces. There are thousands among the oppressed Black populace who have acquired new social concepts and attitudes and are willing to devote their lives to this new dimension of struggle but are forced to grapple with the extremely complex problem of how this is to be done. And without a correct and realistic perspective for carrying on the struggle, based upon a clear understanding of objective conditions, thousands of potential disciples of Black liberation and social change will run the risk of dis-orientation or wasting time and energy while trying to reach the goal in their own separate ways.

The experience of the rest of the revolutionary world shows that the most effective road to the goal of liberation and social change is by developing a rounded program of mass struggle—organising a mass political movement around militant action on that program. The solution lies in formulating and effecting a program that will help transform general discontent and general militancy into organised, cohesive, conscious revolutionary force.

The broad revolutionary strategy is thus clear: "link the struggles for the pressing immediate needs of the oppressed Black populace with the revolutionary goal of Black liberation and social change."

Our community struggle was conducted in this vain. That is why our enemies moved such great forces against us. And in absence of a mass political movement for Black liberation and social change to widen the struggle we were bound to suffer temporary defeats and setbacks.

Enriched by our experiences we are committed to re-appear as a relentless community force in conjunction with the overall national and international struggle and advance from that position. If we fail to move, this society will continue to deny us of our rights and freedom.

ON RE-ORGANISATION:

Efforts have already begun on re-organisation. There now exist a Secretariat functioning with broader forces to re-create a community force as our unit of social power—'Black Power'—to act around the basic problems of the community.

Objective conditions dictate that (1) securing a tangible and lasting income to the community and (2) the proper social upbringing of our community problems. This does not exclude tackling other social problems as they arise.

LASTING JOBS is the only social means by which a community can secure a constant income and lay the economic base for improvement of living standards. And this problem must be tackled fundamentally since we also have to provide for new generations. Practically, we are addressing ourselves to many individuals who seven years ago were children in our community. Today they too have begun to have their children and are now equally concerned with the problem of a secured income. And this process is constant.

We must confront Government and that white and near-white skinned oppressor class who owns and directs industries and services within our community with this community problem.

We must probe deeply into the facts of this multi-million-dollar industrial expansion so that our community will know the extent to which we are disinherited and national progress obstructed behind the guise of industrial development. This will provide the moral strength of our struggle.

THE PROPER SOCIAL UPBRINGING OF OUR YOUTH is indispensable to the cultured development of our community. Each community has the task of producing its own scientists, doctors, engineers, teachers, technicians, jurists, administrators, etc. But how can this be when in communities such as ours, where the mass of Black oppressed are found, the social upbringing of our youth is environed by so much poverty and deprivation, prison cells and prostitution. While in the communities where that white and near-white skinned privileged class is found the social upbringing of their youth is environed by plenty and privilege, high schools and universities.

It is society which is responsible for producing people of learning and usefulness and also criminals and prostitutes. This society must be indicted for producing more criminals and prostitutes than people of learning and usefulness by simply subjecting the vast majority of its youth, the oppressed Black youths in communities such as ours, to environs of extreme poverty and deprivation, prison cells and centers of prostitution.

Now it has found itself bound up with this contradiction. It is horrified at what it has produced and has launched a war, a wanton campaign of police brutality against Black youth of these oppressed communities such as ours. No society can survive a war against its youth. It is engaged in its self-destruction.

It is against this logic that the motto, "OUT OF MANY, ONE PEOPLE" falls to pieces.

The Subversive game

"ABENG is pleased to reprint for Jamaican readers the following Editorial that appeared in *The Trinidad Express*, Sat. August 2, 1969.

THERE is something disturbing about the news that the West Indian governments have been meeting secretly to discuss ways and means of dealing collectively with so-called subversive elements in the region. The news is even more disturbing in the light of our suspicions that what these governments usually define as subversive is simply anything and anybody opposed to their present practices and policies as governments.

How else can we construe their interpretation of radical activities on and off campus, among students, academics and workers, exercising their democratic right of free speech and organisation, as inimical to the interests of the society?

It is necessary to remind our regional politicians that they now hold their present offices, not from any God-given right, but as elected representatives of the people in their respective societies. Whenever, or if ever, these people choose to remove them from power through the normal democratic channels, they have every right to do so.

If there are any elements in West Indian society which are inclined towards subverting the principles of democracy by which we live, these elements lie among those who now hold power. The very fact that they are worried by open and legitimate expressions of discontent with their policies, and feel the need to curb all such expression, would tend to make us all wonder whether these people understand what democracy is all about.

FUTURE COURSE

It may also be useful to remind our politicians that history has shown, in almost every society, that whenever people are denied expression through the normal democratic channels which ought to be open to them, it is usually at this point that their frustrations give way to violence. But nobody enjoys violence as a means of expressing discontent.

The future course of West Indian society will depend on whether our present governments are prepared to tolerate the continued existence of all the political and constitutional privileges which are open to free people all over the world. The day they decide to close these avenues to the people, they must be prepared to take the blame for whatever consequences may follow.

Service Station Worker girding for minimum wage battle

(From the S.S.A.U. News Bulletin)

July 18, 1969.

The last Minimum Wage for the Petrol Retail Trade was declared April 1964. Five years ago. It took the SSAU from the 20th January the 9th July 1969, to get the Minister of Labour to act.

EMPLOYERS IN POWER ON NEW BOARD:

We must be careful not to look for any thing of substance from the board. Not only because Minister Newland has victimized us and abused democracy by not giving us a seat on the board. But because the workers' representatives and their Unions have no membership in the Industry.

LOOK AT THE BOARD:

When you look at the Board from whatever angle you may choose you see a most abnormal picture. A group of people that history may pass judgement on as partners of oppression.

Employers representatives: Ivan Vaz, Guy Campbell, D.C. Tenna H.S. Marais, W.E. Clarke, Kenneth Chin.

Workers representatives: Issac Hibbert, Roland Hinds (NWU), L. Lawrence (TUC), Lascelles Beckford, Aston Austin, Roy Harper (BITU) Chairman: Dr. John Beckford.

The TUC, has no member at all in the industry; the NWU has not even one member in the industry also; the BITU is the only Union that possibly has a few members in the Rural Areas. Then, we ask you, Union hasn't got a member in an Industry, who is that Union's representatives on the Board to represent? Isn't it the employers? It can't be workers for they do not know the problems of the workers.

SSAU WAGE CLAIM:

On the 20th Jan., 1969, we wrote the Ministry of Labour and Secretary of the Jamaica Gasolene Retailers Association, pointing out that the APRIL 1964 MINIMUM WAGE which provides for a Minimum of £1. 2. 0. to a Maximum of £4. 6. 0. for a 44 hour work week is not only outmoded but a criminal act. We requested the appointment of a Board and that the SSAU be accorded 3 seats on said Board. It was not till the 10th July a day after the Board was set up that this letter and reminders to it were replied to by the Ministry in the most negative fashion.

HELL IS GOING TO POP LOOSE IN THE INDUSTRY IF THE (EMPLOYERS BOARD) MINIMUM WAGE BOARD DON'T AWARDE 100% INCREASES ON THE PRESENT STARVATION WAGE. Max 1 family of 4, 5, 6, and in many cases 8, must no longer work for £2.3, £2. £3.3 and £4.6. per week, again!!

"Every one has a right to a standard of living adequate for the health and well being of himself and his family."

We are calling upon all workers not to accept the crumbs that will sweep from under the masters' tables, that will be LABELLED MINIMUM WAGE AWARD. "If said Minimum does not reflect positive genuine increases on the present slave-wage, THEN TO HELL WITH IT!"

WE aint boasting: The Service Station Attendants Union is the only workers' organisation with the required qualification to speak on behalf the workers and to represent the workers in the Industry on any Board, Tribunal in Jamaica. Whether Newland wants to admit this or not. While the NWU, BITU and TUC have failed to organise us over the years, we have succeeded in organising ourselves.

WE are the only Union with a signed AGREEMENT from one of our employer, which was duly signed and witnessed before the Minister of Labour on the 19th March, 1969, by the employer Mr. A. D. Hobbs and the Union's President, Mr. Clement Sinclair.

WE are the only Union in the history of the Industry who ever upon the Ministry to take a poll in the industry. WE are the only Union ever to place before the Ministry on the 12th May, 1969, 37 CERTIFICATES OF MEMBERSHIP and on the 25th June, 6 more, making a total of 43 Certificates of membership for the purpose of determining representative rights in the industry. The Minister of Labour is well up to date on these facts.

SO GIRD YOUR LOINS BROTHERS, UNITE FOR THE BATTLE. OIL IS THE GOD OF MINERALS out of which thieves and exploiters BLACK and WHITE LABOUR become rich and respectable. "They can come from rags to riches!"

Sugar Councils Report

Crop time for Westmoreland sugar workers ends this week. Working from Sunday to Sunday at long hours sometimes starting at 4 a.m. The wages of sugar workers may be £9 per week, down through to 2/7 per week. Although there was an agreement between sugar workers and the two-party unions not to pay union dues from less than £1 per week wages, WISCO is taking out dues from workers' wages of 2/7 per week, and transfer it to the bank account of the two-party unions in Kingston.

With the ending of crop time the real tamarind season begins. Sugar workers will now get a regular 8/6, 10/10, 12/6, and 15/- a day.

It is also the season of "manners month", when sugar workers have manners to busha and beg him for work. The season of management revenge against those who didn't have manners during crop time.

Sugar workers have no land—no savings, no security, no union pro-

tection. We only have our labour to sell as the means of life.

The foreign white capitalists know this, and carry out the worst form of victimization against conscious workers who defend the cause of immediate wage increase. Many workers have not been called back since the last six-week strike. And all the political unions did, was to say, "We didn't tell you to stop work." Neither could the leaders be found to settle the strike.

WISCO hear that sugar workers are knowing themselves more than before. The white foreigners fear this BLACK WORKING CLASS KNOWLEDGE. And they plan to further victimize workers and try to keep them under the bondage of the two-party union/management sell-out.

But fear not. Fix up your backbone, decide what to DO, and DO IT NOW.

Answer Victimization with ORGANIZATION.

1) WISCO will not know who removed from the political unions. Revolutions will not be forwarded us after "manners month". (Beware of informers whose minds live in WISCO's toilet).

2) If there is no workers' council meetings in your area organize with the J.M.U. to establish one, to study the tricks of the foreign WISCO, to study the sugar industry, to trade union leadership and committees among workers on the farm and in the factory, to strengthen your power to settle the strike.

3) With the extra time you now have, cultivate all available land with a variety of food crops.

4) Those who plant rice, organize to circulate it only in the parish. Keep a good portion for your family.

5) Keep defending the programme of INDEPENDENT TRADE UNION REPRESENTATION! Remember you have a duty to your family for a better standard of living.

SANTO DOMINGO ...LATEST CRIME

For more than thirty years, the Dominican Republic suffered the bloody dictatorship of Rafael Leonidas Trujillo, the "nausea of America", whose arrival in power was the product of the 1924 intervention by Yankee marines in Santo Domingo. His was one of the most despotic regimes ever to exist in Latin America and was, without doubt, the most servile to U.S. interests.

The tyrant was assassinated amidst mysterious and surprising circumstances in May of 1961. In December, 1962, elections were held in which Dr. Juan Bosch, opposition candidate to the one favoured by Washington's most reactionary circles, won a landslide victory.

On September 26, 1963, a Pentagon and CIA-backed military coup overthrew Bosch and placed in power a triumvirate, whose members resigned one by one. The outcome was a government headed by Donald Reid Cabral, supported by the military Trujillo backers, in what appeared to be a continuation of the tyrant's long rule.

On April 24, 1965, Cabral's government was toppled by a large, popular movement led by a group of young officers whose intention was to place Juan Bosch in the Presidency once more, and bring back constitutionality. This democratic movement, led by Colonels Miguel A. Ramirez and Francisco Caamano Dengo, made Rafael Molina Urena, who had been head of the ousted Chamber of Deputies, Provisional President.

This was opposed by a group of discredited

Trujilloite military men headed by General Elias Wessin y Wessin, Chief of the Air Force, from his headquarters at the Base of San Isidro. The Constitutionals headed by Caamano, had given weapons to the people with the support of organized democratic parties, to defend the popular movement in the face of the attack from Wessin y Wessin's followers.

A few hours after creation of the military junta, a brain-child of the U.S. embassy, it threatened to attack the city owing to the growing strength of the revolutionary forces which endangered the position of the trujilloite militarists. At that point, U.S. warships appeared off the Dominican coast. And at the same time, the air force under the command of Wessin, bombed and strafed the Dominican population, committing a flagrant act of genocide.

On April 27, the U.S. Embassy called on the people to lay down their arms. President Molina Urena and a group of vacillating officials sought asylum. Others, headed by Caamano, remained firm, at the side of the people, causing Wessin's military offensive to fail. The San Isidro Air Base itself was attacked by the people who feared its imminent collapse.

U.S. President Lyndon B. Johnson ordered U.S. marines to land in the Dominican Republic on April 28, in order "to protect the lives of United States citizens". The main objective of the armed U.S. invasion of the Dominican Republic was clear: to prevent the triumph of the democratic revolution and the overthrow of the Trujillo military clique.

The very nature of the U.S. intervention, its brutality and ultra-reactionary aims placed the OAS in a blind alley. Employing a practice used on other occasions, including the so-called October crisis, Washington called the OAS together to report, not on its military aggression, but on the "serious situation" existing in the Dominican Republic.

In the case of the Dominican Republic, the OAS became a gendarme against the Latin American peoples and tried to cover up the responsibility of imperialism in the episode. Multiple statements on the dangers of international communism and anti-Cuban diplomatic action

were not enough, just as it was not enough that the OAS look the other way in the face of Yankee aggressions. It was now time for the OAS to join the United States in undertaking the military intervention of a republic on the continent.

And so it is that days after the beginning of the Tenth Consultation Meeting, this organization approved creation of the so-called International Peace Force. Of course, they didn't discuss replacement of the invading Yankee troops by Latin American troops. Besides adding a handful of soldiers, officers and policemen from Brazil, Honduras, Paraguay and Costa Rica, the Inter-American Force was born of the simple expedient of putting the OAS stamp on the men who composed the U.S. aggressor army.

The OAS commissions (one of them headed by the General Secretary of the Organization) set up in less than three months to settle the Dominican problem, were resounding failures. At that point a third commission was created, headed by the United States through its Ambassador to the OAS, Ellsworth Bunker.

The third and final commission (appropriately dubbed the Bunker Mission by Assistant Secretary of State for Inter-American Affairs, Jack Hood Vaughn) had the lamentable honour of imposing on the Dominican people, in the name of the OAS, the burden of a final felony which consisted in the establishment of a vexatious trusteeship regime on the Republic. It is clear that the so-called mediation that led to the fiction of a supposed provisional government, backed by the Yankee bayonets of the Inter-American Force, was a temporary solution originating in Washington, to cope with the obstinate resistance of the Dominican people and the pressure of world public opinion and the denunciation from the floor of the Security Council.

The episode of the U.S. military intervention, to which the OAS was added, participating in and finally accepting the direct responsibility for the armed intervention after establishing a trusteeship over that country, even exceeded its previously discredited and shameful past.

U.A.S.

Street Dance

gave these results

By the poet Ras Dizzy

Monday August 4th is a holiday in Jamaica - it is the Jamaica Independence holiday to the respect of an INDEPENDENCE DEMOCRACY after been taking out of the hands of Britain. Independence (self ruling) is rather good. It does not stop there though, there is much more to the picture - are we really enjoying the true realities of self-government? Have you really felt the spirit of a great Independence? Then tell me how it taste? Has the state and the church settled their unfinished differences as yet? Does the realities of political victimization and dictatorship get out the hue of Parliament as yet? Can any one or does any one care to what is the conflicts there? What would be the correct result if the people here should see Jamaica turn into a police state? Should the violence and disunity make its break-through in an independent country?

The answer is no - the question is then why?

It is now nightbreak. Fun in the city of Kingston had started from in the day but in the West then fanning began, I notice. Somewhere around brown dusk in the afternoon. Here in the wild gunning West of Kingston is dry and either too open or much jammed up - I am now at the Round Fountain Clock Tower in much Town. So then I am between 8 Street, West Road and the Children Clinic - this is the community of the poor peasants. A ring of electric bulb stringing overhead of the people while the Old Clock Tower presented itself on the rising of a slope in the middle of the streets companion itself like that of a saloon in Dallas, Texas.

Although I am a Journalist on the spot carrying the manuscript I am head sick in trying to interpret why the little kids is so mad in getting to chat, meet and play with each other. I then why was there no fight or fuss after they were giving so many bad names by those who lived up in the St. Andrew heavens? A sounding box parked itself in the middle of the Fountain Tower and then ask the whitewashed electricity post to make her company until she was ready to part away and so it was. It was now dancing excitement as the paraparistic crowd beat their way up and down the Clock Tower. Human perspiration swims. The children uses the path for a dancing floor hall then dust wind and papers went for a station in the air. The music played and the children and parents goes away - a great noise hit the crowd and the heads went up and around. It was a frustrated humanist toasting the crowd in his first of ever funning holiday.

The police and the very smart and clever detectives parked their radio patrolled cars and jeeps and private cars to the section of the street going east of the crowd and then made a semi-road block at the corner line. The cops they works very hard but the truth is that they did not see any trouble or fish for the jail. Bigger than that is the ways of how the children got excited to run play and jump as if they have no recreation for years or as though nowhere at their home to play. If is not recreational struggle for the youths then what is it? You tell me.

Friends the world has got out your hands and you can't catch back so let's think on these things Godly.

P.M. Lash Army Chief

On the 27th of July the usual guard for Jamaica House was stationed at Kings House Guard Room. At about 5.30, we started asking for supper but the cook told us it was not prepared. Then at about 6 o'clock he called us for our supper. The first men to enter the dining hall shouted, "Sardine again!"

That was bad for a Sunday afternoon supper, but it was also inadequate for the 30 odd soldiers. There were only 9 tins of the Brunswick 10d tins. Each of these tins contains 3 little fish which amounts to 27 fish that means some men did not get a whole one. At the same time, we had to use fork to spread it on the two slices of bread. Brothers and sisters, that was the last meal before bedtime, and each man only sleep for 4 hours then he is up to watch for 2 hours.

The next meal being at 8 o'clock in the morning. Well, one smart man after going on his post

stopped the Prime Minister who was passing by in his Buick and told him of the situation. He was mad about it, so he telephoned the Chief of Staff, His Imperial Majesty, David Smith, who in turn pretends as though he is not aware of the condition.

After a good lashing from the Prime Minister he sent up the Duty Officer not really to see that we get more food, but to find out the person who made the report so that he could have his head. On his arrival, he said we could cook the food for the next day meal, but one smart man said there was no cook, we are all guardsmen. One suggested that the duty cook in camp be sent up.

Anyhow, there was one smart man who said no, we want no food because this should be done long ago instead of now. This officer, Ian Robinson, was not pleased so he accused the man of being one of

those to complain to the P.M. He was unsuccessful so the C.O. Patsy from Trench Town came up and in his telephone conversation with the Chief of Staff he told him what we had was more than our entitlement.

All now there is a big investigation going on to find out who made the complaint, in order to punish him.

Black Brothers and Sisters, you cry that too much is being spent on us yearly, but we do not see it. The taxpayers' money that comes this way goes in the pocket of the smart foreigners who are sent over, and when you find out things and talk you are penalized unknown to the rest of the world.

The Prime Minister has to do something or else one day when he really need our help we'll be much weaker than we are and cannot help.



ABENG

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Arthur Lewis & Black Power

To this Professor (as well as Shearer) we already have black power, for all black power means in Africa and the West Indies is for black people "to capture the central legislature and the executive and judicial powers" (nothing about control of our economic resources—better left in the hands of the imperialists.)

To Lewis and his employers—The NY Times, the Gleaner and Princeton University black power has to mean no more than black Mr. Speaker, blackman respect for Parliamentary Mace, blackman in whitemen horse-hair wig, blackman with police outrider, drill suit, ceremonial sword, ostrich plume hat and all that crap. If black power meant conscious blackman—with the help of all colour and class—taking control of economy and society, and turning it to the service of himself and mankind, then Lewis wouldn't have a work and the Gleaner & New York Times wouldn't have a free hand to enslave people's minds. Nothing less than collective control of Jamaica today, the product of three hundred years of black investment, is satisfactory to the sons of slaves—no mace, wig nor plume given us by whitemen can be enough.

In that struggle for black power in Jamaica, blackman here must face the same enemy as blackman in America—the white power structure.

We have to be allies in fighting the exploitation of the same multi-national corporations, but what does the black knight of the Empire—Lewis propose for

our brothers in the United States. Not that they lead the attack of the American working class to make human a system which has grown powerful by dehumanising rich and poor alike. No, what our black brothers must do is educate themselves in white culture to get 11% of all the Mammon Babylon has to offer. Black man must turn back on his historical roll in the west of making free for all, the products of slavery, capitalism and imperialism. For what—11% of the stolen goods?

As if blackman in the U.S. has had only 11% of suffering and built only 11% of U.S. power!

But then Lewis has had a long history of planning brown management of white power—(inside and outside universities) How can he explain the politics of black liberation? And where was he going to do this—in the Gleaner and New York Times?

No—the understanding of white-hearted blackmen like Lewis, with however many degrees, will remain dim so long as they remain apart from the black masses on the move. Instead they will be used by white power in its attempts to foul up the movement. But the more we see or hear them nowadays the more we know the white men are on the run.

More police, more festival, more brains, more black capitalism (sponsored by Nixon in the U.S.) has to be brought in to stop the rising tide of black power—control by blackman of the conditions of his existence.

Black people will never be content to move into the little space left us by colonialism or to join the man-killing corporations of U.S. capitalism.

Marcus Mosiah Garvey Sugar (CONT'D.)

slave-master's religion on its head by calling for Black Redemption. He had a mass following for years from different parts of the country. The colonial government plotted to silence him by imprisoning him for life in a lunatic asylum. The Daily Gleaner's editorial policy at the time was to ridicule the Bedwardite Movement out of existence. Unfortunately many of the myths about Bedward still remain strong. Dr. Robert Love through his main organ, a weekly newspaper, The Advocate, struggled for black political representation when white men dominated the legislature. That generation of black professional land-owning small business people were then breaking away from their peasant background and had emerged into a political force.

Garvey found the Universal Negro Improvement Association and African Communities League in 1914. Booker T. Washington's influence was then strong as Garvey thought seriously about establishing a Jamaican Tuskegee.

It was during the immediate post World War I years in the U.S.A. that the Garvey Movement became extremely powerful, making an indelible mark on the consciousness of millions of black people and also the white oppressors. Black people had returned from combat in the European in the European war where they had been ordered to fight for "democracy and self-determination". After fighting they still received the white racist blow. This war Garvey described as "the outgrowth of dissatisfied capitalistic interests," and for the capitalist slogans he substituted slogans calling for the self-determination of Africans at home and abroad.

White capitalist interests fought Garvey into prison. Firestone Rubber Co. sabotaged his Liberian-based African Liberation scheme as they wanted Liberia's rubber. Eventually he was deported from the U.S.A. in 1927. Garvey's activities in Jamaica centred around the U.N.I.A. His skills as a journalist and orator served him well as he published two newspapers during this period. The Black Man and the New Jamaican and held weekly meetings at Edelweiss Park. From Edelweiss Park, the U.N.I.A. mushroomed throughout the countryside. Garvey formed the first political party for black people to contest elections in 1930 on a similar ideological platform to that of Dr. Love but most of the candidates were not returned. He served on the KSAC as a Councillor and there he found a political base on which to propose certain reforms. Garvey's activities were always subject to his central concern, that is, the liberation of the African continent. Whether in England, the USA or in the Caribbean Garvey stuck to his slogan.

Jamaica now represents everything Garvey fought against. A black parliament proves nothing. Garvey's greatest opponents were black men elected to the Jamaican legislature. Those men, like these today were mere pawns who Garvey said had "grown with their master's ideals" and so were "unable to think apart from the customs and ideals of their old-time slave master."

Sugar (CONT'D.)

can-farmers that quit the industry over the past two years" reported by the cane-farmers manager many have become sugar workers.

Organisations must express our social needs. And our power must grow from that.

And if the foreign capitalists of WISCO, and the Jamaican capitalists of cane-farmers persist to fail in producing any real solution to the problem in the industry then sugar workers must act on this. The vital task of national planning and national objective cannot be left to the clique of subversive agents who occupy the offices of the two-party union and organization of farmers.

Sugar workers are the production boss. And sooner or later will have to decide with their worker power how the problems of the industry is to be solved and in whose interest the solution must be.

But for the time being let it be understood that in spite of the cringing fear of national leaders to WISCO, and the dangerous hope of the A.I.J.C.F.A. and the S.M.A. that the Prime Minister will heed their demands, sugar workers demands still stand erect: FOR A BASIC WAGE INCREASE TO ALL CATEGORY OF WORKERS.

CALLING ALL AFRICANS

To celebrate with us the 82nd birthday of the first National hero of Jamaica and an African Nationalist, the Hon. Marcus Garvey at the Shrine located at George VI August, 1969, at 3.30 pm.

THE BLACK SOLIDARITY COMMITTEE

time now... To Work Out

The Politics of Movement

by Blackman

NEED FOR A POLITICAL LINE

The other reason for the suspicion of conscious blackman of ABENG is the failure to take a systematic line on the question of revolutionary change in Ja. Populism—publishing anything sent in—black revolutionary analysis is not the same. Certain forces need to be sure the paper stands for something rather than everything before coming in. The line which treats everything from the mouth of the people as gospel is no line at all. Yet it is doubtful whether the paper could have become such a social force without being the mouthpiece of the people. The point is though that indiscriminate populism has served its purpose and achieved what we spoke about last week. To perpetuate it any longer is not possible—the paper will pass away if it does not meet the need of revolutionary analysis in more of what it prints.

The intellectuals at the centre who resist subordinating themselves to "blackman time now" and the overthrow of white imperialism will become subordinate or take charge of a dying project. The paper must continue to air the grouses of the people; it may continue to accommodate all tendencies, racist, Marxist-Leninist, Maoist, Africanist, Rasta—but it must have more analysis and that analysis must carry a unified BENG line. The lack of a political line based on proper analysis has fed both the bourgeois criticism that the BENG isn't reaching people and the blackman suspicion that the BENG is opportunist.

BEYOND "POPULISM"

These criticisms however indicate not so much what the BENG should have been doing as what it needs to do now to continue being a progressive force. Its achievements responded to the needs of a situation. In that situation the BENG rejected and advanced certain changes. It could not have done so—that is become a sound force—unless it was populist; equally it cannot continue to be a social force without tempering its populism with more revolutionary guidance. The longer it postpones its role of revolutionary guide, the more likely it will wither away. But it could hardly have taken up this role long before now because it is necessarily first to "be a pupil of the masses before you can become a teacher of the masses". You have to know what the situation is before you can analyse it; only the people can say—they have been saying through the BENG. The BENG needs to respond more positively in the paper and in the movement or blackman will stop tuning in.

WHAT IS TO BE DONE

This means that in the paper several things need to be done:—the adoption of a revolutionary political line. This does not mean calling for bloodshed nor being banal nor merely recording how bad suffering is. It means that all analysis must reflect the linkage between black exploitation and white imperialism. Analysis must show the meaning of black power in Jamaica and the fact that all can contribute so long as they subordinate themselves to black freedom. This does not mean that they aren't a lot of middle men between the two, it means rather showing concretely how they link up. Nor does it mean that we blame everything on the white man but rather show all the time that our struggle to free ourselves—politically, culturally and economically—must inevitably come up against the ultimate enemy—the ruling class of the US and their local house-slaves. Now that the BENG has aided widespread consciousness of our people's suffering, more effort needs to be devoted to recording and advancing the people's attempts at self-help but all the time with a strategy of combat not welfare. Cultural liberation schools have begun to spring up. Bengmen must put themselves at the service of the people's struggle in theory and practise. Same way youth and sugar workers are organising—understand, analyse and ground with these movements otherwise things will look too bleak and the objective pessimism of the paper would only be reactionary.

Both these changes mean that Bengmen must redouble their efforts to know what is going on in Jamaica. Without this the paper will soon be unable to contribute to the growth of the struggle. The first contradiction between bourgeois class origins and black revolutionary purpose needs to be resolved more positively in favour of the latter. More time needs to be spent with the people—come down. Otherwise reports will stop coming up—the paper will become cut off from the people and any revolutionary political line become meaningless. Nothing less can develop trust in this new stage of blackman's colour-class consciousness. This will require more organisation—division of labour combined with rotation of tasks.

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Posponement of Dance

Sacks and Macko regret to inform Abeng readers and fellow-supporters that they have had to postpone the dance and outing, "Lan Rejoicing", at Port Henderson on August 17.

The new date for the dance will be SEPT. 21st., 1969, and the venue will be the relaxing GOLD COAST Liberia Shores.

Sound will be provided by the famous Soul "TUBBYS".